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ABSTRACT

This guide is designed to help funders and government and nongovernment agencies understand the types of programs with the greatest potential to improve the lives of some of American society's most disadvantaged members. Much of the material is drawn from "Nurturing Young Black Males: Challenges to Agencies, Programs, and Social Policy," edited by Ronald B. Mincy. Black boys and adolescents need experiences that insulate them from and compensate for the violent, illegal, and antisocial influences that often exist in their environment. Programs for young black males must promote development rather than deterrence, and must offer a broad array of intensive services. African American cultural awareness is an important component of successful programs. To ensure program success, categorical programs need to make more formal arrangements to integrate services. Funders must relax categorical funding guidelines and change eligibility criteria in order to serve youths without current problems. Small independent programs serving young black males should be networked for greater effectiveness. A list of nurturing programs for young black males is attached, grouped by state. National and local resource organizations are also listed. (SLD)

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ED 382 690

NURTURING YOUNG BLACK MALES

PROGRAMS THAT WORK

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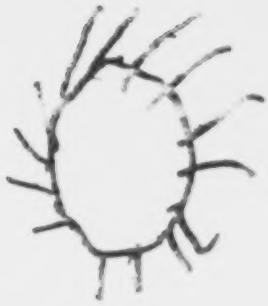

NURTURING YOUNG BLACK MALES

PROGRAMS THAT WORK

Prepared by the Urban Institute.

The Urban Institute is a private, nonprofit policy research and educational organization established in Washington, DC, in 1968. Its staff investigates the social and economic problems confronting the nation and government policies and programs designed to alleviate such problems.

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5
Why Do We Need Special Programs for Young Black Males?

7
What Do African American Boys Need?

9
What Kinds of Programs Work?

13
The Importance of African Cultural Awareness

15
How Can the Development and Evaluation of Such Programs Be Encouraged?

17
NURTURING PROGRAMS THAT SERVE YOUNG BLACK MALES

23
NATIONAL RESOURCE ORGANIZATIONS

NURTURING YOUNG BLACK MALES

PROGRAMS THAT WORK

There can be no doubt that a large number of our young black men and boys are in crisis. African American boys growing up in neighborhoods heavily impacted by poverty, crime, violence, unemployment, and poor schooling face substantial developmental risks. Most people have little hope that these young black males will become productive, contributing adults. A growing number of community-based groups have organized to develop programs that help them. These programs address the problems faced by young black males in their personal, family, peer, school, and community settings, and are helping them succeed in their transition to manhood.

These programs vary widely in size, scope, and approach. But they have one thing in common—they enable these youth to realize that they do have positive options for their future, and provide the tools for achieving those goals.

This guide is designed to help funders and government and nongovernment agencies understand the types of programs with the greatest potential to improve the lives of some of American society's most disadvantaged members. Much of the material is drawn from *Nurturing Young Black Males: Challenges to Agencies, Programs, and Social Policy**, edited by Ronald B. Mincy, one of the nation's leading experts on the problems of the nation's so-called underclass.

*For ordering information, see page 24.

WHY DO WE NEED SPECIAL PROGRAMS FOR YOUNG BLACK MALES?

Contrary to the stereotype, most African American men succeed in becoming contributing members of society. But for a growing subset of them—particularly those from low-income, single-parent homes in dysfunctional neighborhoods—the odds of their achieving stable family, work, and community lives are dwindling. Consider a few indicators of the crisis young black males face:

. . . . . ***In some major metropolitan areas, 30 to 60 percent of young black males are involved in the criminal justice system, either in prison, on parole, or on probation.***

. . . . . ***In 1986, 57 percent of black boys between ages 10 and 15 were two or more years behind their grade level. Being behind grade level often precedes dropping out, which is, in turn, highly correlated with employment and earnings difficulties as well as other social problems.***

. . . . . ***Between 1980 and 1990, black juvenile arrest rates for drug abuse rose by almost 160 percent; arrests of black juveniles for cocaine- or heroin-related offenses grew by over 2,300 percent. Arrest rates for more serious crimes rose, too: weapons violations by over 100 percent and murder by 145 percent.***

. . . . . ***Young black men are also more likely to be victims of crime. By 1990, death rates for black males from homicide or at the hands of law enforcement officials were eight to nine times the corresponding rates for white men of the same age.***

Since young people tend to adopt the behaviors of those around them, youths in neighborhoods with high rates of social problems are likely to imitate negative role models or associate with peers involved in delinquency, sexual activity, and substance abuse. In some low-income black communities, drug gangs and street hustlers have become the role models that children emulate. Pervasive violence has its own consequences. It can make youths insensitive to violence and motivate them to arm themselves for protection. It can also lead them to expect an early death, which makes long-term investment in school, job skills, or health seem a waste of time.

Yet in terms of policy and programs, young black men are all but ignored. Anti-poverty policy in the United States focuses mostly on women, either trying to prevent teen pregnancy or helping poor single mothers train for and obtain jobs. Programs that do serve young black men tend to be remedial, punitive, or focused on a particular problem (substance abuse, mental health) in isolation from the wider environment of risk. Few programs aspire to help these young black men and boys recognize positive options in their lives, show them strategies for pursuing those options, and teach the skills needed to implement them.

Traditional youth service organizations, in particular, are failing to meet the needs of this highly vulnerable population. One reason is cost. Membership dues, program fees, and uniform costs may help explain why only 18 percent of Boy Scouts are members of minority groups, although minorities constitute 34 percent of the youth population. Big Brothers/Big Sisters of America does offer one-on-one matching that can be critical for such at-risk youth and serves some 75,000 young people, but another 35,000 youths are on waiting lists. Those waiting are disproportionately minority males, because of the difficulty recruiting minority male adult volunteers. Traditional organizations also have trouble overcoming obstacles for at-risk black youth not faced by better-off youth, such as an inability to travel to and from activities or to attend program sessions at traditional hours.

Even traditional programs that do manage to serve at-risk black youth at the nontraditional times when they are most needed seldom provide services that are comprehensive enough in scope and content to overcome the pervasive negative influences these youths experience every day. Still fewer programs provide services intensive enough to meet the needs of young people whose families and schools may be less than supportive.

Fostering development of programs that promote the successful passage from boyhood to manhood for African American boys is not just the right thing to do, it can also be cost-effective if it prevents youth from adopting anti-social lifestyles. It is a shocking statistic that the 500,000 black men in U.S. prisons and jails cost almost $7 billion annually.

WHAT DO AFRICAN AMERICAN BOYS NEED?

African American boys need what every other teenager needs as he or she moves towards adulthood and independence—caring, continuity, connections, challenges, and community. These forms of nurturing help young people acquire the skills necessary for emotional health and achievement.

For all its practical complexities, adolescence is a simple concept: the developmental transition between childhood and adulthood. It is the time when young people come to terms with their bodies, develop new relationships as independent entities with peers and families, acquire values that guide behavior, and prepare both economically and socially for life as an adult. A successful transition must empower healthy and capable young people with critical thinking skills, a sense of purpose, economic opportunities, high expectations, and significant social support.

What every young person needs...

Survival and healthy development are impossible without:

a sense of safety and structure;
belonging and membership;
self-worth and an ability to contribute;
independence and control over one's life;
closeness and several good relationships;
competence and mastery; and
self-awareness and spirituality.

In particular, to succeed as adults, youths must acquire adequate attitudes, behaviors, and skills in five areas:

HEALTH:
This includes exercise, good nutrition, and effective contraceptive practices.

PERSONAL/SOCIAL SKILLS:
These include self-discipline, working with others, developing and sustaining friendships, and developing judgment skills and a coping system.

KNOWLEDGE, REASONING, AND CREATIVITY:
These include an ability to appreciate and demonstrate creative expression; good oral, writing, and problem-solving skills; an ability to learn; and interest in life-long learning and achieving.

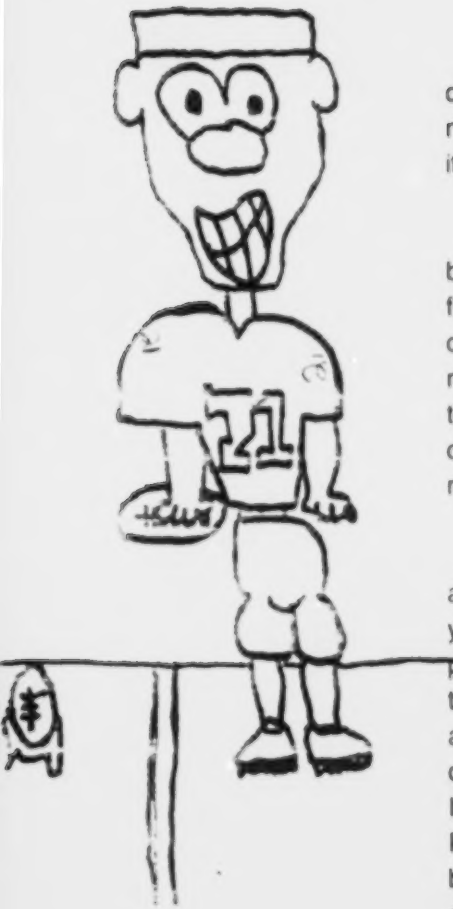
VOCATION:
This includes adequate preparation for work and family life, and an understanding of the value and purpose of family, work, and leisure.

CITIZENSHIP:
This includes understanding the history of the nation, community, and racial/ethnic/cultural group; and desire to be involved in efforts that contribute to the broader good.

Young black boys need more...

At best, adolescence is a difficult time. For African American boys, it is made even harder. Historically, manhood has not been a birthright for black males in the United States. In this society they have not generally been granted traditional masculine privilege or power. Social, cultural, and economic forces manifested in racism and oppression throughout American history have combined to keep black men from assuming traditionally accepted masculine roles.

Black boys coming of age in neighborhoods surrounded by violence and poverty face nearly insurmountable odds. Often this stressful and difficult environment is further compounded by educators with predetermined negative views about black male youth and their learning potential. The rise.



of the female-headed household means that many of these adolescents may have to go through the process of identity formation with little or no positive adult male role modeling.

Thus, it is not unusual for black boys to reac[illegible] adolescence with a basic mistrust of their environment, doubts about their abilities, and confusion about their place in the world. By the age of 18 or 19, the sum total of these impediments to adolescent development can often be seen in negative and self-destructive values, attitudes, and behaviors. These, in turn, have resulted in academic underachievement, unemployment, delinquency, substance abuse, homicide, and incarceration in disproportionate numbers for black male youths.

One key to providing black boys with the tools they need to achieve a successful transition to adulthood is to start early, at least as young as age 10. Many of the health, employment, and criminal justice problems of older black men are the results of choices they made when they were 10 to 15 years old. Decisions made at these young ages—about school attendance and whether or not to become involved in drug or other criminal activities—are key indicators of later success or failure. Indeed, evaluations of the Louis Armstrong Manhood Development Program in New Orleans found that the program has a greater impact on behavior the younger the boys are when they start. Program participants over age 15 were less complimentary than younger participants when asked about the program, because the program required them to engage in life changes they were reluctant to make. In other words, it is easier to mold behavior than it is to change it.

WHAT KINDS OF PROGRAMS WORK?

Black boys and adolescents need experiences that insulate them from and compensate for the violent, illegal, and anti-social influences that often exist in their environment. Evidence is growing that timely, well-managed interventions targeted at high-risk youth and armed with well-packaged information and social support can make the difference between wasted and productive lives. The life skills and strategies such programs address stretch beyond standard categories to include, for example, ways of managing the anger and emotional pain that are often by-products of social and economic disadvantage.

The best programs tend to be relatively small, highly intensive, and, above all, community-based. Community-based youth organizations (and the programs they sponsor) are better equipped to promote youth development than institutional services such as schools, the justice system, and the health care and social welfare systems.

Programs that Promote Development, not Deterrence

A key to successful programs for young black males is that they focus on the whole person, not just a single problem (such as academic underachievement or high-risk sexual behavior). *Problem-free does not mean fully prepared.* Preventing high-risk behaviors, even if achieved, is not the same as helping young people prepare for their future. And black males tend not to view themselves in need of "fixing" or "repair." What they do talk about is the desire for nurturing, respect, and opportunities to develop skills and responsibility. When youth feel confident and worthy, they are more inclined to invest time in developing skills for achieving conventional goals (in contrast to the unconventional goals sought by many in their environments).

These are services that at-risk young black males say they value. In focus groups, respondents repeatedly expressed concern about social issues that might not have been of such immediate worry to previous generations of 11- or 13-year-olds: developing job skills, learning about birth control, handling sexual relationships, and coping with violence. Effective programs do not shy away from issues that some adults might perceive as controversial, such as reproductive health or interpersonal violence. These programs recognize that when young people say they want community programs to be "fun," they typically mean that they want relevant, often serious content to be offered in interesting and meaningful ways.

Programs that Offer a Broad Array of Intensive Services

To overcome their negative surroundings, at-risk black males need access to a rich array of activities and services for a significant proportion (20 to 35 hours) of each week over an extended period of time. If a program is building-based, the facility that houses the program should be open long hours, and at times that are convenient for young people. Programs that last only a few hours per week simply cannot compete with the many hours during which young black males are idle or exposed to intense negative peer pressure.

Programs Where People Care

It is nearly impossible to overestimate the importance of caring. Caring is what differentiates programs that nurture African American boys and young men from institutions such as schools and employment programs. Caring can take many forms:

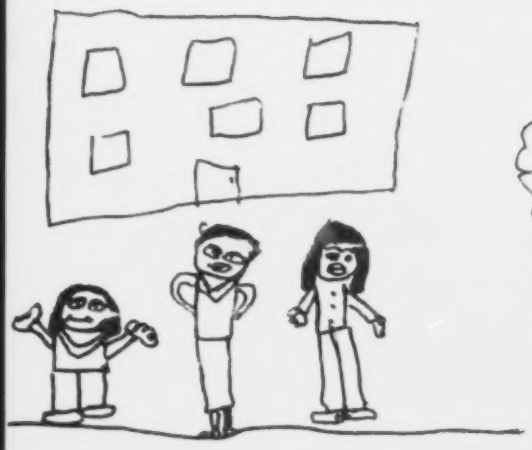
creating environments in which young people feel welcome, respected, and comfortable;

structuring opportunities for the development of sustained, personal, and collaborative relationships with adults and peers;

providing information, counseling, and expectations that enable young people to define what it means to care for themselves; and

providing opportunities, training, and expectations that encourage young people to contribute to the greater good.

In focus groups, youths themselves say they want program leaders who are kind, nurturing, consistent, trustworthy, and genuinely interested in young people. At the same time, children from black female-headed households have a special need for a mentoring relationship with a responsible black *man*.



These adults (paid and volunteer) should share the program's philosophy; understand its goals and have the skills to implement them; be willing to share leadership with young people and have the requisite knowledge and skills to do so; and be consistent and reliable in their work with youths. The best program leaders get personally involved in the lives of children when necessary, with few preconceived limits to that involvement. They are good listeners. They treat both children and their parents with respect, but also with a gentle firmness that refuses to condone breaches of reasonable and clearly defined norms. They are dependable and "they practice what they preach."

Finding and keeping such adults, particularly volunteers, is an important element of a successful program. Staff have discovered that fulfilling mentors' needs is as important to sustaining their involvement as meeting youths' needs is to sustaining youths' participation. Techniques used by the most effective programs include using adult volunteers to recruit other adult volunteers; defining an initial commitment for a limited time, such as six months; including activities that are fun for mentors as well as for the youths; providing recognition and praise for mentors who perform well; and finding ways for adults to participate at different levels of involvement.

Programs that Expect Young People to Exercise Autonomy and to Give as Well as Receive

In almost every effective program, adolescents are given choices and expected to take responsibility for themselves and the well-being of the program. Typically, young people are given opportunities to develop functional competencies through service to peers, neighborhood residents, or the community in general. In focus groups, black youths said they wanted to be involved in programs, but they want to have a sense of ownership within those programs and a sense that the programs present them with choices.

When it comes to giving back, an important element is to define community service clearly within the context of the program. When asked directly, young people in these groups were generally not interested in performing community service, which they believed to involve cleaning up after others. These adolescents expressed a desire to help others; this altruistic spirit could be tapped and used to encourage young people to participate in a variety of community service and community action programs.

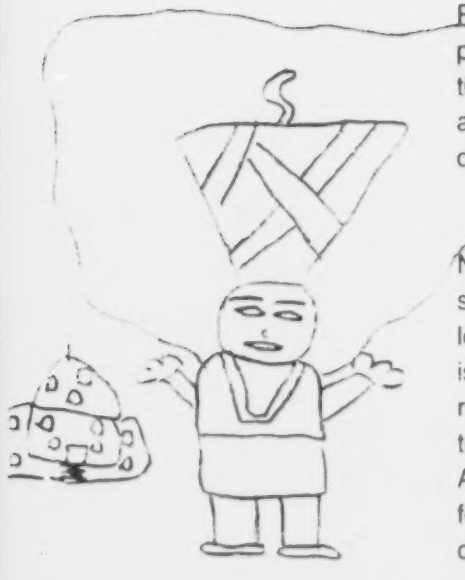
Programs that Provide Recognition and Rewards

Molding healthy and socially constructive values among youth requires constructive reward (and penalty) structures and making sure that youth understand them. Most programs recognize the importance of celebration. The good feelings associated with celebration become incentives to value and to excel in the celebrated activities in anticipation of future celebrations. A group of about 20 participants in a program in Cambridge, Massachusetts, were unanimous in saying that they work harder in school because they know that program staff are watching, and because they look forward to rewards and celebration.

Programs that Provide Effective Outreach

Programs must recognize that the young people who could benefit from their services most may be those who are least likely to knock on their doors. Therefore, programs must be proactive, creative, and persistent in recruiting participants.

THE IMPORTANCE OF AFRICAN CULTURAL AWARENESS



Afrocentrism is a process of applying internalized structures, values, and practices that are African-derived to present-day situations. It is the outgrowth of African Americans' search for identity in the face of the social, political, and economic alienation they have experienced in the United States. Programs with an Afrocentric focus on cultural and social values can be of particular help to young black males by fostering an awareness of the positive influences persons of African descent have had on world civilizations. It affirms the need to be both African and African American without shame, doubt, or feelings of inferiority vis-à-vis other cultures in the United States.

Morris F.X. Jeff, Jr., an Afrocentric social worker and director of the New Orleans City Welfare Department, writes: "Afrocentrism, as applied to social programs for young African American males, is not merely an intellectual exercise or a reactionary protest to the Eurocentric world view. It is a practical, positive philosophy that strengthens the individual while respecting other perspectives. Afrocentric programs allow social agencies to use a culture-based model that is effective in transforming troubled African American youths into productive citizens, because it gives them a foundation on which to grow and develop as principled, disciplined, strong, confident, compassionate, and responsible individuals."

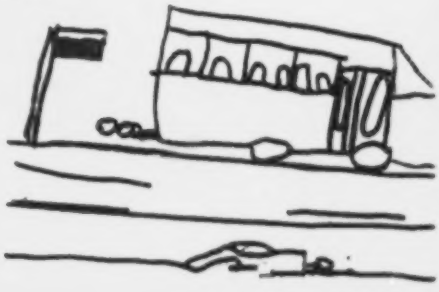
In African tradition, the cosmos is viewed as a whole made up of interconnected parts. African ideals, thoughts, and social conduct are guided by the view that human beings are organic elements of a divine totality, and that they must follow the divine law in their social conduct. Like the components of the universe, they too are interdependent and must cooperate with one another. Therefore, in the African tradition there is an imperative for values and beliefs to be made manifest through "right conduct." If a person's actions are not good, the person is not good. Doing good is equivalent to being beautiful.

Afrocentrism is based on African institutions, the most important of which is the family. There are certain ethical principles that guide the conduct of African family members. Jeff refers to them as the "seven Rs"—respect, responsibility, reciprocity, restraint, religion, rhythm, and redemption.

The Louis Armstrong Manhood Development Program (LAMDP) in New Orleans, which features an Afrocentric curriculum, seeks to reestablish the African tradition of male initiation rites whereby elders teach boys the art and science of being men. Youths in LAMDP participate in a wide variety of activities. They learn about individual African countries, but also about broader indigenous African rituals, values, and social conduct such as eating, studying, playing, and solving problems together. They also learn proper male social demeanor, including how to greet adults. They learn the seven R's of the African family value system as well as a manhood pledge; take part in unity rituals; don African attire; and study manners, chants, songs, and proverbs.

Participants' accomplishments are manifested through each component of the program and are acknowledged and rewarded through participation in Rites of Passage Ceremonies, which honor only those youths deemed worthy to ascend to the next higher level of study and application. Based on excellence in social conduct and knowledge-building, and on peer recommendations, staff appoint youths to be "junior leaders." These junior leaders conduct the Rites of Passage ceremonies and execute special assignments for self-development and community enhancement throughout the year. They must earn the right to their status, which is acknowledged through a special ritual. This concept of junior leaders can be traced to the Masai tradition in Kenya, whereby young warriors choose a peer to represent their collective interests.

Evaluation results reveal that LAMDP's intervention methods are effective, and that the program has a positive impact on the social conduct of participating youths. Parents and teachers attest to the dramatic behavioral changes they witness at home and school among program youths. These changes include more positive outlooks on life, and greater maturity and seriousness in the manner with which youths approach tasks. School administrators report that participants are more responsible and respectful, and that this is reflected in better grades and deportment.



HOW CAN THE DEVELOPMENT AND EVALUATION OF SUCH PROGRAMS BE ENCOURAGED?

If the home, school, and neighborhood environments of African American boys provide little opportunity for them to acquire the skills and strategies they need to become successful adults, some other institution must fill the void. From this perspective, community-based agencies operating programs for at-risk black youth are not luxuries that our society can ill afford in lean fiscal times. They are necessary supplements to the resources available to help parents in high-risk neighborhoods prepare their boys for adulthood. Put bluntly, we can pay now to develop these programs, or we can pay later to maintain jails, morgues, hospitals, mental institutions, and employment and training programs that have at best modest effects on labor market success.

If these programs are to flourish, both government and private funders—and in some cases the programs themselves—must be willing to make some changes. Here are a few:

Categorical Programs Need to Make More Formal Arrangements to Integrate Services.

Young clients (and their families) often have needs that single-problem programs cannot meet. By formalizing the connections among such programs, these clients can be referred to other programs that can provide needed services.

Funders Must Relax Categorical Funding Guidelines and Change Eligibility Criteria so that Youth Without Current Problems Can Be Served.

Currently, most publicly-funded programs determine eligibility for youth services using the present behavior or problem status of youth. Ironically, it is often not until a youth gets into trouble that he or she is exposed to someone who cares and who has the knowledge and time to facilitate his transition to adulthood. This system must be changed. At the minimum, eligibility must be based on the presence in early adolescence of antecedents and markers for later problem behavior, such as academic difficulty.

Another obstacle is the way such programs are funded. Agencies that provide general youth development services have difficulty fitting into government grant categories. Government grants are largely remedial. They focus on modifying a single behavior or targeting a deficit through the support of, for instance, drug and violence prevention programs. Programs are also suffering from the decrease in support for general operating expenses. All foundations place limitations on the grants they award, and even though operating funds are essential, programs are often restricted from using foundation resources for this purpose. *Funders need to understand that, though subsidizing operations is not glamorous, organizations cannot run programs without at least a percentage of grants devoted to operating expenses.*

Small, Independent Programs that Serve Young Black Males Should Be Networked to Aid in Fundraising, Evaluations, and Sharing of Ideas and Practices.

A critical step toward improving the funding process is enhancing the flow of information between program directors and funders. Funders and fund seekers need to be brought together to learn from each other about how to improve the system. Research institutions and national foundations could easily provide forums that would allow such an exchange of ideas. These information sessions should include representatives of federal agencies, national and community foundations, corporate givers, the United Way, national youth-service agencies, national minority organizations, and community-based program practitioners. The results of the forums could be disseminated in written form to a wide audience.

For example, funders could provide a very useful service by sponsoring and widely disseminating annotated bibliographies of published curricula, especially materials that incorporate racial and ethnic themes. Sponsoring production of additional curricula materials is also warranted.

Along the same lines, Afrocentric programs could be nationalized and certified, based on certain standards of quality and effectiveness. Jeff recommends certification as a way to guard against programs that claim to offer African-based intervention strategies for youths but do not understand the theory behind the Afrocentric approach.

National networks can provide much needed advocacy and technical assistance. They can also help member agencies develop name recognition, as well as guarantee funders that member agencies meet certain qualifications.

NURTURING PROGRAMS THAT SERVE YOUNG BLACK MALES

(This list has been compiled by Urban Institute staff as programs are brought to their attention. To add new programs to the Institute's list, call Susan Wiener at (202) 857-8627.)

Programs with National Scope

California

SIMBA, Inc.
P.O. Box 27548
Oakland, CA 94602
(510) 839-4303

District of Columbia

Child Welfare League of America
440 First Street NW, #310
Washington, DC 20001
(202) 638-2952

Congress of National Black Churches
(National Headquarters)
1225 Eye Street NW
Suite 750
Washington, DC 20005
(202) 371-1091

National Black Child Development Institute
1463 Rhode Island Avenue NW
Washington, DC 20005
(202) 387-1281

National Network of Runaway and
Youth Services
1400 Eye Street NW, #330
Washington, DC 20005
(202) 682-4114

National Trust for the Development of
African American Men
908 Pennsylvania Avenue SE
Washington, DC 20003
(202) 543-2407

Omega Psi Phi Fraternity, Inc.
(National Headquarters)
2714 Georgia Avenue NW
Washington, DC 20001
(202) 667-7158

Operation Sisters United
National Council of Negro Women
1667 K Street NW
Washington, DC 20011
(202) 659-0006 ext. 20

Phi Beta Sigma Fraternity, Inc.
(National Headquarters)
145 Kennedy Street NW
Washington, DC 20011
(202) 726-5434

Georgia

100 Black Men
(National Headquarters)
127 Peach Tree Street NE
Suite 704
Atlanta, GA 30303
(404) 525-7111

Kansas

National Council of African American Men, Inc.
c/o The University of Kansas Center for Black
Leadership, Development and Research
1028 Dole Center
Lawrence, KS 66045
(913) 864-3990

Maryland

Alpha Phi Alpha Fraternity, Inc.
(National Headquarters)
2313 St. Paul Street
Baltimore, MD 21239
(410) 554-0040

National Association for the
Advancement of Colored People
(National Headquarters)
4805 Mount Hope Drive
Baltimore, MD 21215
(410) 481-4100

Missouri

INROADS, Inc.
(National Headquarters)
1221 Locust
Suite 800
St. Louis, MO 63103
(314) 241-7488

New York

African American Adolescent Male
Development Center
National Urban League, Inc.
(National Headquarters)
500 East 62nd Street
New York, NY 10021
(212) 310-9084

Boys and Girls Clubs of America
(National Headquarters)
771 First Avenue
New York, NY 10017
(212) 351-5900

North Carolina

Improved Benevolent Protective
Order of Elks of the World
(National Headquarters)
P.O. Box 159
Winton, NC 27986
(919) 358-7661

Pennsylvania

Big Brothers/Big Sisters of America
(National Headquarters)
230 North Thirteenth Street
Philadelphia, PA 19107
(215) 567-7000

Concerned Black Men
(National Headquarters)
7200 North 21st Street
Philadelphia, PA 19138
(215) 276-2260

Kappa Alpha Psi Fraternity, Inc.
(National Headquarters)
2322-24 North Broad Street
Philadelphia, PA 19132
(215) 228-7184

Opportunities Industrialization Centers of America
(National Headquarters)
1415 North Broad Street
Philadelphia, PA 19122
(215) 236-4500

Tennessee

Advance Project
Personal Development Project
3245 Central Avenue
Memphis, TN 38111
(901) 320-1020

Texas

Boy Scouts of America
(National Headquarters)
1325 Walnut Hill Lane
P.O. Box 152079
Irving, TX 75015
(214) 580-2000

Local Programs

Community-Based

Arizona

Planned Parenthood of Southern Arizona, Inc.
127 South Fifth Avenue
Tucson, AZ 85701
(602) 628-3070

California

The HAWK Federation
High Achievement, Wisdom and Knowledge
Institute for the Advanced Study
of Black Family Life and Culture
155 Filbert Street
Suite 202
Oakland, CA 94607
(510) 836-3245

The Mentoring Center
1221 Preservation Park Way
Suite 100
Oakland, CA 94612
(510) 891-0427

Network for African American Males
Oakland Unified School District
495 Jones Avenue
Oakland, CA 94603
(510) 562-0713

Oakland Men's Project
440 Grand Avenue
Suite 320
Oakland, CA 94610
(510) 835-2433

Omega Boys Club
953 De Haro Street
San Francisco, CA 94107
(415) 826-8664

Connecticut

Simba Program
Planned Parenthood of Connecticut
129 Whitney Avenue
New Haven, CT 06510
(203) 865-5158

District of Columbia

Black Male Youth Health
Enhancement Program
Shiloh Family Life Center
1510 Ninth Street NW
Washington, DC 20001
202-332-0213

DC Youth Ensemble
3500 R Street NW
Washington, DC 20001
(202) 393-3293

Living Stage Theatre Company
Sixth and Maine Avenue SW
Washington, DC 20024
(202) 554-9066

Midtown Youth Academy
2206 14th Street NW
Washington, DC 20009
(202) 483-3711

Pennvisions
900 Massachusetts Avenue NW
Washington, DC 20001
(202) 727-3984

Washington DC Metropolitan Area
Rites of Passage Collective
P.O. Box 55273
Washington, DC 20040-5273
(301) 856-8568

Georgia

Atlanta Area Council, Boy Scouts of America
100 Edgewood Avenue NE
4th Floor
Atlanta, GA 30303
(404) 577-4810

Dunbar Center
3738 Herschel Road
College Park, GA 30337
(404) 659-4328

Idaho

M.A.L.E. (Masculine-Aware-Loving-Educated)
Planned Parenthood of Idaho
4301 Franklin Road
Boise, ID 83705
(208) 345-0760

Illinois

Association for the Positive Development
of African American Youth
6700 South Oglesby
Suite 1108
Chicago, IL 60649
(312) 493-0110

Frontiers International
P.O. Box 3522
Springfield, IL 62708

Project Image
765 East 69th Place
Chicago, IL 60637
(312) 324-8700

Indiana

Concerned Men of Greater Indianapolis
Indianapolis Urban League
P.O. Box 88633
Indianapolis, IN 46208
(317) 639-9404

Maryland

Project RAISE
Baltimore Mentoring Institute
605 North Eutaw Street
Baltimore, MD 21201
(410) 685-8316

Massachusetts

The Algebra Project
22 Wheatland Avenue
Dorchester, MA 02124
(617) 287-1508

R.O.C.A. (Reaching Out to
Chelsea Adolescents)
148 Washington Avenue
Chelsea, MA 02150
(617) 889-5210

Michigan

Detroit Urban League
15770 James Couzens
Detroit, MI 48238
(313) 863-0300

IRAP (Intensive Resocialization and
After Care Program)
1249 Washington Boulevard
Suite 1200
Detroit, MI 48226
(313) 963-2022

Male Responsibility Program
Detroit Urban League
208 Mack Avenue
Detroit, MI 48201
(313) 832-4600

Michigan Association of Leadership Development
77 Bagley Street
Pontiac, MI 48341
(313) 338-7880

S.O.S.A.D. (Save Our Sons and Daughters)
2441 West Grand Boulevard
Detroit, MI 48208
(313) 361-5200

New Jersey

The Male Image Project
Youth Organizations, USA
19 Humphrey Street
Englewood, NJ 07631
(201) 894-1866

Rites of Passage
Essex County Urban League
3 Williams Street
Newark, NJ 07102
(201) 624-6660

New York

The Boys Choir of Harlem
127 West 127th Street
New York, NY 10027
(212) 749-1717

The Door
121 Sixth Avenue
New York, NY 10013
(212) 941-9090 ext. 274

Project Chance
51 St. Edwards Street
Brooklyn, NY 11205
(718) 875-8018

Ohio

Personality Enhancement Program
Warren Trumbell Urban League
290 West Market Street
Warren, OH 44481
(216) 394-4316

Teen Fathers Program
National Institute for Responsible Fatherhood
8555 Hough Avenue
Cleveland, OH 44106
(216) 791-1468

W.E.B. Du Bois Academy/African American
Institute for the Positive Living
323 Salem Avenue
Dayton, OH 45406
(513) 223-8255

Oregon

The Male Responsibility Program and
The African American Male Connection Program
Urban League of Portland
10 North Russell Street
Portland, OR 97227
(503) 281-2612

Pennsylvania

Philadelphia Futures
230 South Broad Street
Seventh Floor
Philadelphia, PA 19102
(215) 790-1666

South Carolina

Partnership/Mentorship
Greenville Urban League
15 Regency Hill Drive
Greenville, SC 29603
(803) 244-3862

Tennessee

Blue City Cultural Center
205 North Main
Memphis, TN 38103
(901) 525-3031

By Our Own Hands
1206 Alcy Road
Memphis, TN 38106
(901) 942-5271

Crime Prevention Through Education
The Concerned Citizens for a Better
South Memphis
1594 Latham
Memphis, TN 38106
(901) 785-6397

The Godfathers Club
Progressive Baptist Church
1419 Twelfth Avenue South
Nashville, TN 37212
(615) 292-3362

Real Men
Office of Community Outreach Services
LeMoyne-Owen College
807 Walker Avenue
Memphis, TN 38126
(901) 942-7327

Texas

Challenge, Inc.
617 Seventh Avenue
Ft. Worth, TX 76104
(817) 877-1181

The Fifth Ward Enrichment Program
4014 Market Street
Houston, TX 77020
(713) 229-8353

Virginia

The Untouchables
P.O. Box 26292
Alexandria, VA 22314
(703) 838-5075
(703) 550-4007

School-Based or School-Linked

California

Fulton Academic and Athletics Magnet
San Diego City Schools
7055 Skyline Drive
San Diego, CA 92114
(619) 262-0777

Florida

Black Male College Explorers Program
A&M College of Education
300 AGEC
Tallahassee, FL 32307
(904) 599-3483

The Children of the Sun
A Program of the National TRUST for the
Development of African American Men
Greater Tampa Urban League
2313 East 28th Avenue
Tampa, FL 33605
(813) 229-8117

Project First Class Male
Urban League of Broward County
11 NW 36th Avenue
Fort Lauderdale, FL 33311
(305) 584-0777

Georgia

Morehouse College's Community Service Projects at
Oglethorpe and Dean Rusk Elementary Schools
830 Westview Drive SW
Atlanta, GA 30314
(404) 681-2800 ext. 2856

Indiana

The "A-MEN"
Arlington High School
4825 North Arlington
Indianapolis, IN 46226
(616) 771-6577

Maryland

Project 2000
Center for Educating African-American Males
Morgan State University
Jenkins Building - 308 B
Baltimore, MD 21239
(410) 319-3275

Michigan

My Brothers Keeper
Detroit's Woodward Elementary School/Michigan
State University
Department of English
221 Morrill Hall
East Lansing, MI 48824-1936
(517) 353-9252

New York

Toussaint Institute Fund
98 Fort Green Place
Brooklyn, NY 11217
(718) 875-5469

Ujamma Institute
Medgar Evers College
131 Livingston Street, #204B
Brooklyn, NY 11210
(718) 935-3904

North Carolina

School/Community Helping Hands Project
Wake County Public Schools
3600 Wakeforest Road
Raleigh, NC 27609
(919) 850-1660

Virginia

Black Manhood Training Program
Urban League of Greater Richmond
101 Clay Street
Richmond, VA 23219
(804) 649-8407

Wisconsin

Inroads/Wisconsin Youth Leadership Academy
Milwaukee Public Schools
231 West Wisconsin Avenue
Suite 903
Milwaukee, WI 53203
(414) 272-1680

Note: The following people assisted in the research and compilation of this list: Michael W. Andrews, field manager, Northeast Area Office, Big Brothers/Big Sisters of America; Michael R. Adams, Urban Youth Initiatives Consultant, and co-founder, Memphis Prevention Network Team; and Gregory Hodge, The Urban Strategies Council, Oakland, California. In addition, program information was gathered from the National Urban League's "National Directory of African American Male Focused Organizations."

NATIONAL RESOURCE ORGANIZATIONS

(For information regarding programs, funding alternatives, and similar issues.)

District of Columbia

Black Community Crusade for Children
Children's Defense Fund
25 E Street NW
Washington, DC 20001
(202) 628-8787

Center for Youth Development and Policy Research
Academy for Educational Development
1875 Connecticut Avenue NW
Ninth Floor
Washington, DC 20009
(202) 884-8000

Congress of National Black Churches, Inc. (CNBC)
Project SPIRIT
1225 Eye Street NW
Suite 750
Washington, DC 20005
(202) 371-1091
contact: B.J. Long, Acting Director

National Black Child Development Institute (NBCDI)
1023 15th Street NW
Suite 600
Washington, DC 20005
(202) 387-1281

New York

National Center for Service Learning in Early Adolescence
25 West 43rd Street
Suite 612
New York, NY 10036
(212) 642-2946

New York City School
Volunteer Program, Inc.
443 Park Avenue South
Ninth Floor
New York, NY 10016
(212) 213-3370

North Carolina

Center for Early Adolescence
University of North Carolina at Chapel Hill
Carr Mill Town Center
Suite D2
Carrboro, NC 27510
(919) 966-1148

Texas

Center for Prevention and Recovery of Dropouts
Intercultural Development Research Association
5835 Callaghan Road
Suite 350
San Antonio, TX 78228
(210) 684-8180

* * *

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Washington, DC	(202) 331-1400
New York, NY	(212) 620-4230
San Francisco, CA	(415) 397-0902
Cleveland, OH	(216) 861-1933

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